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Our Present Anxieties

BROWSING among the books, articles and editorials of the month immediately following World War I is both instructive and exceedingly disturbing. One discovers the same concern and anxiety as is everywhere apparent among thoughtful men in 1946. Many paragraphs or sentences are as applicable today as they were then. For example, here is a sentence from a leading editorial in *The New Republic* a month after the Armistice in 1918:

"Although the fighting is over, there is no peace in the world, little confidence in one another or in the future, little common understanding and goodwill. Reconstruction depends upon union and there is no living impulse to unite."

That thoughtful men are troubled in spirit in every field of American life will be accepted without debate. The scientists who ushered in the atomic age are uncommonly vocal regarding the social and political perils we face. In the halls of Congress, in their united address to President Truman, in such symposia as "One World or None" they make known their determination that science shall not be chained "in the shameful galleys of slaughter" but shall be free for lofty and noble service to humanity.

The Harvard Report on "General Education in a Free Society," with its emphasis on "preparation for life in the broad sense of completeness as a human being, rather than in the narrower sense of competence in a particular lot," is but one distinguished voice in a rising chorus shared in by leaders in the field of Education. Years ago a former President of Harvard, when asked "What is the unit of education?" replied: "The boy! The boy! is the 'unit of education.' Not 'what has he studied' but 'what has he become'?" Whatever the curricula and methods, there seems increasingly unanimity of judgment that the test of education is the student—has he achieved social imagination and vision, human understanding, cooperative purpose, principled character.

Outstanding publicists are sounding deep notes of concern and anxiety. Mr. Swing, for example, has now published his Friday broadcasts, under the title "In the Name of Sanity," in which he pleads for world government as the only alternative to world suicide.

The Saturday Review of Literature, through edi-

torials and articles, is doing its prophetic utmost to make sure that the scholars and writers of this period of our history shall not justifiably be called "irresponsible."

A special session of The Federal Council of Churches was held at Columbus, resulting in two tremendously important documents addressed to the Nation and to all Christian people—one on "World Order," the other by distinguished theologians on the atomic bomb.

In an Old Testament poem, describing a grave national crisis, it is said that in one tribe "there were great searchings of heart." So we might describe our present day situation. However, a modern translation (University of Chicago, American Translation) reads: "there were great debates" instead of the words "great searchings of heart." And in the outcome the debaters "lounged in the ravines" while other tribes "exposed themselves to death . . . on the heights of the field," and won the victory.

Coming back again to the written record of 1918 and the years following, one cannot help wondering whether we too in 1946 shall fail at critical vital points, and our "searchings of heart" end in "debates."

Let us return to the important Harvard Report. Here are three sentences which reveal a fatal flaw in the recommendations: "Education is not complete without moral guidance; and moral guidance may be obtained from our religious heritage." (p. 174) "We are not at all unmindful of the importance of religious belief in the completely good life." (p. 76) Then follows: "But, given the American scene with its varieties of faith and even of unfaith, *we did not feel justified in proposing religious instruction as a part of the curriculum.*" (Italics mine.) The difficulties suggested are there beyond question. Why not say they must be surmounted instead of saying "But. . . ." A famous colleague of the distinguished scholars who presented the Harvard Report, remarked regarding it and similar reports: "their reports on education retreat from the one thing needful."

Our political leaders pay unctuous lip service to the United Nations and then, instead of a trumpet call for acts of trust and goodwill, make their pas-

sionate plea in first place for the building up of so-called "National Security" through "the conventional reliances" of the past. The President's Chicago speech began with "We are determined to remain strong" and his chief hope for world security is through armed force. How one longs for the primary challenge that instead we make ventures of understanding and cooperation. But . . . "given our world scene, with its varieties of faith and of unfaith," must we call for "National Security" of a traditional type?

Lip service is paid to the principle of trusteeship, which would be in the great American tradition "but . . . 'given our world scene, with its varieties of faith and unfaith,' we must take over the Pacific bases unilaterally, etc." Wherein lies true "National Security" and shall the ever present "but . . ." lead us in the old ways of death?

The editorial in *The New Republic* of December 21, 1918, to which I have already referred and which haunts me, got at the heart of the business with an unflinching honesty: "All our modern progress has not saved us, individually and collectively, from remaining miserable sinners. There can be no sufficient union or reunion without a common sense of sin, without a willingness to repent, and without faith in the saving virtue of a resurrection of the Christ in man. . . . The time has come when the building up of a sincerely Christian community is only awaiting the coming of sufficiently sincere, alert, knowing and devoted Christians."

Several years later, in 1925, John Masefield published his moving drama "The Trial of Jesus." He concludes with the same stirring personal challenge and appeal as is found in *The New Republic* editorial. The risen Jesus, "let loose in the world" cries:

"Open your heart, open your mind,
If ye bind your souls it is me ye bind:

* * *

O brothers, I make the world one kin:
Open your hearts and let me in,
That the reign of my Father may begin."

Our present anxieties are more than justified. One cannot even wonder at the approach to hysteria and panic. The question this editorial raises is, will we be radical enough to succeed in saving our world? Will we recognize that the answer is in the depths of each human heart and in a soundly renewed moral and spiritual fellowship? All of us, like the educators to whom Professor Hocking referred, are in danger of "retreat from the one thing needful . . ." which is the redemptive power of the living Christ in the individual heart and in society.

—JAMES C. BAKER.

Editorial Notes

The new policy of the administration, guaranteeing a million one hundred thousand tons monthly cereal shipments for the starving world, has somewhat relieved the conscience of the nation. It is satisfying to be able to speak of the "conscience" of the nation upon this matter; because there is every evidence that the common people were much more ready and eager to act than the leaders. The idea that we were feeding our cereals to hogs while people in other nations were starving became more and more unendurable to us. Every public opinion poll showed that the people wanted action. The administration had acted belatedly. Whether it has acted adequately is still a question.

Mr. Hoover's original opposition to rationing was justified by the argument that the world faced a short term crisis, which did not allow the time to put the cumbersome machinery of rationing in motion. Now Chester Davis, the chairman of the President's emergency committee, admits that we face, not a short-term crisis, but a food shortage in Europe of at least a year and possibly longer.

We ought therefore to continue the general public pressure for food rationing in which the churches have taken a leading role. It becomes increasingly important to discount official pronouncements, which are intended to cover past mistakes or present timidity. It was only a few months ago that army authorities in Germany assured our Federal Council special committee not to worry because the army would maintain a ration of 1500 calories per day. They did not mention that this is an inadequate diet. But they also failed to prepare for the future. Now they are crying for help and asserting that they cannot assure a ration of 1,000 calories.

The general pressure for the removal of war time restrictions was responsible for the premature abandonment of rationing. It is responsible now for the peril in which the OPA finds itself. This pressure does not come from the general public which seems to be flooding Congress at the moment with requests for the maintenance of the price controls. The pressure against rationing came from the food processing companies. The pressure against price controls comes from a multitude of commercial and real estate organizations. Here is an obvious case of the inadequacy of a political philosophy which emphasizes "freedom" at the expense of justice. The whole problem of modern society is to avoid both the perils of collectivism and of anarchy. Our own nation is more imperiled by anarchy than by collectivism, precisely because it fears the perils of controls too hysterically. If we fear Scylla too much we are shipwrecked upon Charybdis.

R. N.

The Motives of the Men Who Sought Hitler's Life*

W. VON ECKARDT

"**D**EO—Patriae—Humanitati," for God, country, and humanity, was the motto of the Germans who attempted to overthrow the regime which made their country the most hated nation in the world. The integrity and motives of the conspirators of the July 20th attempt to do away with Hitler are still doubted by many. The fact that the same group made any number of previous attempts since the first serious one was foiled by Mr. Chamberlain's fatal arrival in Munich on September 29, 1938, does not seem to clear it of the suspicion of having acted only in order to avoid total defeat. Defeatism was, of course, the motive of a few hard-boiled, calculating generals, who had refused for years to participate, playing both sides of the fence, and who were executed only for their last minute consent to support the *putsch* if it should succeed. The men, however, who had for years tried to move the army into action against the regime were motivated by even more than earnest patriotism. Throughout the utterances and convictions of all the real conspirators one finds a sincere spiritual premise, which seems sadly lacking in most of the victorious "anti-fascist" forces today.

Their basic conviction seems to me perfectly expressed in a passage of Peter Yorck von Wartenburg's testimony before the Nazi tribunal. We found the minutes of the People's Court trials of eight of the principal participants of the July 20th *putsch* when we came to Berlin. The trial was presided over by the notorious, sardonic Nazi "judge" Roland Freisler, who met his fate in an air-raid on Berlin early in 1945. Yorck von Wartenburg was one of the defendants charged with the attempted assassination of the Führer and conspiracy against the State.

Yorck von Wartenburg: "Mr. President, I have already stated during my interrogation, that the national-socialist ideology developed thus, that I. . .

The President, Dr. Freisler: (interrupting) ". . . could not agree! To say it in concrete terms, you declared: In the Jewish question you disagreed with the extermination of Jews, you disagreed with the national-socialist conception of justice."

Yorck von Wartenburg: "The decisive factor, which connects all these questions are the totalitarian demands of the State towards the citizen, which force him to cast aside his religious and moral obligations to God."

It was the struggle against the totalitarian demands of the State which united the German opposition from the political left to the right. This strong anti-totalitarian feeling, based on a simple return to Christian ethics, dominated the thoughts and the, obviously rare, writings of all participants of the attempted *putsch*, in which almost all efforts of the German opposition culminated. Time and again we find this conscious return to Christian morality on which all was to be based, and which has nothing in common with church-politics, dogma, or ultramontane separatism.

Hellmuth von Moltke writes to his wife in his last letter, which was smuggled out of prison, that the Nazis could not prove his or his friends' active participation (he was, of course, most active). "But one thought remained: How can Christianity be an anker of salvation in times of chaos? This lone thought demands five heads tomorrow, and later those of Steltzer and Haubach. . . ."

By the end of 1943 Carl Goerdeler had written the proposed declaration which his government meant to proclaim to his people and the world in the event the *putsch* would succeed. It reads in part:

"The Reich government rejects in all seriousness the idea of the totalitarian state, which never aims at bringing all the forces of the nation together. . . . The Reich government begins its task by subordinating the power of the state to the laws of morality and justice. It respects the individual, the family, the religious confessions, the professional associations, the local self-governments, and the free trade-unions. But it demands that they all assume their obligations toward the common good."

It has often been doubted that real unity of purposes could have been possible between Wehrmacht officers such as Beck and von Witzleben, nationalist conservatives such as Ambassador von Hassell and Minister of Finance Popitz, romantic dissident Nazis such as Albrecht Haushofer and Fritz von der Schulenburg, Catholic trade-unionists such as Jakob Kaiser and Bernhard Letterhaus, and true socialists such as Wilhelm Leuschner and Theo Haubach. Yet, their unity went further than a mere political coalition because of their like conception of the Nazi evil. The "youngsters" found the common basis during long discussions in Kreisau, the estate of Hellmuth von Moltke. They attempted nothing less than the synthesis between real socialism and individual freedom. They sought it in the laws of morality, Christian ethics, and justice under which all anti-totalitarian forces could and had to unite.

*We are publishing this significant analysis by Mr. Von Eckardt of the motives of the men who sought Hitler's life in July, 1944, because they have been generally misapprehended. The authorities, for some obscure reason, have sought to attribute the lowest possible motives to these men. Dorothy Thompson has frequently called attention to poor use which American propaganda in Germany has made of this bit of history.

Under the unimaginable pressure of the brown Thousand Year reign, farreaching unity in this sense had already been accomplished in many respects: Clandestine conversations between the Catholic and socialist trade-union leaders, Jakob Kaiser and Wilhelm Leuschner, resulted in the amalgamation of the two trade-unions. Representatives of the Lutheran and Reformed Churches met in secret discussions to renew the old arguments held between Luther and Zwingli. They realized that in their common plight all differences shrank to unimportance so that soon the synthesis was found. Even Catholics and Protestants met secretly in the monastery of Ettal and discovered that a great deal which had separated them for centuries had now disappeared. They found common ground which made close practical cooperation in their political and spiritual illegal work possible and imperative.

The participation of the churches must not be underestimated. Jesuits and Protestant ministers conspired together with the military and the Socialists. Pastor Gerstenmaier participated actively in the War Office in Berlin when the *putsch* was released from there. When the socialist Carlo Mierendorff informed the German Bishops of both demoninations of the program of the conspiracy, the Bishop of Fulda remarked: "At last there is some action!"

Immediately before his execution on September 29, 1944, Wilhelm Leuschner wrote to his son: "Stay united, build up again!" And to a fellow prisoner in the death camp of Ravensbrück, where he was not allowed to speak any more, he communicated one word in sign language: "Unity."

Nearly all of these courageous men are dead today. They did not hurl political slogans against the guns of their murderers or shout them from the gallows. Only this intense modesty and the calm of deep Christian conviction speaks out the last utterances of those who attempted to free their country of the dictator, whom Dietrich Bonhoeffer called "The anti-Christ."

Then came the total collapse and the pull and pressure from many sides—from a world which did not want to know anything about all this. Herr Dr. Goebbels had succeeded to make the world believe to this very day that only "a small clique of reactionaries and discouraged officers" were involved. At best dubious neo-Nazis in Germany attempt to hide behind a July 20th Legend.

But nevertheless, I believe that a simple conscious militant humanism which was the ideal of the German opposition, lead by Goerdeler and Leuschner, is still alive in some of the young people in Germany. Their number is small, but they may count. Just as in other countries which were under the heel of fascism, the common experience of the "resistance" will undoubtedly have great influence on the cultural and political life of Germany in the years to come.

While I was in Germany the majority of the peo-

ple were still completely apathetic. If you saw the endless ruins and all the misery you would know that nothing else could be expected. Life consisted of one great effort to find shelter in the ruins and to get the few measly potatoes. Most Germans, then, were wandering along the roads—searching for their homes, for relatives, and for work. There was little time for reflection. And yet, the strongest impression which I gained from talks with many young people in Germany, was the articulate rejection of totalitarianism, coupled with a strangely emphatic recognition of Christian ethical values. It seemed the only possible reaction to these years of terror. Especially some of the young people who had in the early years embraced Naziism, learned, under the psychological pressure of the regime, and particularly at the Eastern front, that whatever the goal, the means never justify the end.

Only slowly will young people be able to translate this recognition into political action. There are no leaders. Many of them distrust the traditional political parties, which they often believe to be burdened by historical mistakes. Many of them abstain from political participation under present conditions because present policies are not of their own making and they do not want to be called "collaborators." Others are just modest and want to give themselves time for reflection and an education. During the hectic war years there was no time to think or study, often not even to read. Such Germans are well aware how completely shut off they were from the outside world. "We lived like under a shroud" one of them told me.

It is not cowardice but shows responsibility that just such people do not wish to participate prematurely in the political struggles of the day. By example and an intensification of the personal life alone can they hope to have an influence on the larger numbers of the confused, mislead, and utterly unhappy German youth. Let us not demand phrases or bombastic demonstrations. Everyone in Germany has enough of that. The spiritual inheritance of the murdered German anti-Nazis is still alive—it might yet take roots and spread, if only the victors would see it.

Hopes Methodist Workers May Be Admitted Into Russia

Hope for eventual admission of Methodist personnel into Russia was voiced by Bishop Theodore Arvidson of Stockholm in an interview following his election as head of the Methodist Church in Northern Europe.

Predicting that the Baltic countries will some day be represented in the Central Conference, which now embraces Norway, Denmark, Sweden and Finland, Bishop Arvidson said: "Why not hope that even Russia may belong? Why not hope also that the Soviet Union will soon open its doors to the servants of the Gospel as we fulfill our mission without political or other ulterior motives?" (RNS)

A Problem of Evangelical Christianity

REINHOLD NIEBUHR

THE occasion which prompted these reflections on the state of Evangelical Christianity was an early morning Easter service in a large movie auditorium. Easter is supremely the climax of the Christian church year. The incredible Easter story of the empty tomb gains credibility only as a part of, and against the background, of the whole Christian story. The Christian faith is, that if we die with Christ we will also be raised with Him. The idea has a double significance. St. Paul seems sometimes to be thinking primarily of the dying to sin and the rising to righteousness, and at other times primarily of the guarantee in Christ of the victory over death.

In any event Easter is a day in which men ought humbly to consider all the false and pretentious ways by which they have sought to live and to cover up the insecurity, frailty and sinfulness of life; and joyfully to realize that there is forgiveness and resurrection for those who are of penitent heart. It is a question whether any sermon, even the best, can convey the Easter message and hope, if the whole atmosphere of the Gospel is not created and recreated in prayer and song.

Evangelical Christianity in all of its various varieties began as a protest against formal religion. It believed that the formal prayer and the theological subtleties of the traditional church did not sufficiently emphasize that we cannot live with Christ if we will not die with Him. It desires, so to confront the soul with Christ, that as Judge he would drive the old self to despair and that as Redeemer he would transmute despair into repentance; and repentance into a new life. Evangelical Christianity desired, in other words, a more powerful impact upon the souls of men than the traditional offices and services of the church afforded.

One could not help but be struck by the sorrowful contrast between the desire and the reality as one worshipped on Easter morning in the movie palace. Nothing symbolizes the tawdriness of our modern culture more obviously than the moving picture palace. Not that any of the nice combinations of sentimentality and eroticism which is the daily fare of the movie audience obtruded this Sunday morning. The palace itself was chaste and free of the usual gimcracks which usually disfigure these places. One had the feeling that the directors of the palace were doing their level best to make the place fit for a Christian service. But such things cannot be done overnight. What was painfully evident was that the most non-Christian form of modern culture cannot provide the forms for a genuine Christian service of worship. The arrangements for the service were obviously left in the hands of the movie people. They

did the best they could to transform a movie palace into the semblance of a church. There was a backdrop of a cathedral window. Between the choir and the window was a curious arrangement which might have been intended for an altar laden with Easter lilies. Yet it looked more like a huge coffin, smothered in flowers. Perhaps a cemetery scene was really intended; for before the altar-catafalque was a gilded fence with large gates. On each side stood figures which might have been angels or again they might have been props left over from some medieval decor.

The service began with the house in darkness and the gradual lighting of the stage, symbolizing the Easter dawn. The organist appeared with the spotlight upon him as his console emerged, trickily and automatically from its cubicle to full view. The choir was for some obscure reason gowned in a symphony of colors from deep blue on the outside to bright red at the center. I do not know what this symbolized and could not make up my mind whether it represented something left over from some spectacle or whether the red at the center was meant to be the rising sun. There was the usual rather exhibitionist choir director who spoiled by his antics what would otherwise been quite acceptable Easter music. This exhibitionist director is one of the symbols of what the evangelical church has in common with the theatre.

The whole trouble was that the movie people were quite obviously intent upon producing a "spectacle." That is what they are adept in. They wanted it to be subdued and solemn, but nevertheless a spectacle. They quite obviously wanted to make a real contribution to "religion." Here was a church service with so little of its own to go on that movie technic could dominate the spirit of it completely. The one adequate note of Christian faith and hope was expressed in a brief and simple but adequate and helpful sermon on the text "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

Perhaps one ought not to be too critical. I am sure that the leaders of united Protestantism in our city were grateful that this great movie palace was filled with seven thousand worshippers at 7 A.M. on Easter morning. But the real trouble lies with the fact that we were not worshippers and could not be. There was nothing in the symbolism or in the service which might prompt us to behold the "beauty of the Lord" or His Majesty or the mystery of His Mercy. There was of course a "general" prayer which touched upon the themes of the Christian faith but no great act of adoration and praise, of penitence and contrition. Here there was no chance to confess

that our life, as "carnally minded" leads to death, and to praise God for the grace by which death can be transformed into life, love, joy and peace.

One must not put too much emphasis upon a single service or upon a single symbol of the religious inadequacy of modern Evangelical Protestantism. The service had significance chiefly because it revealed the tragic problem of modern Protestantism. The formlessness of its worship sometimes achieves its own form in the simplicity of a village meeting house. But this formlessness is inadequate when confronted with the potent forms created by a modern secular culture. The forms of that culture suggest a content; and it is not the Christian content. The Evangelical Christianity of the frontier of yesterday cannot be transported into the highly competitive cultural currents of a modern metropolis and maintain itself without more adequate instruments. The old Evangelical spontaneity is lost in any event even in the village chapel. The Christian faith requires conduits of an adequate theology, an adequate liturgy and an adequate symbolism of worship. These forms are always in danger of becoming empty and require periodic protests against "devotion's every grace except the heart." But religious spontaneity without adequate forms degenerates into something even more graceless than a graceless formalism. It degenerates into a void which is filled by the potent symbols of a cinema secularism.

I left the "dawn" service and betook myself to a liturgical church and participated in Holy Communion with my family. The simple communion service offered the possibility for the expression of every genuine Christian impulse of worship, and contained all the sublime affirmations of the Christian faith and hope.

The service held me completely enough so that it was only after it was over that I speculated ruefully upon the fact that I could not have received communion in this church except for the fact that the church was touched by the slightly heretical broad-mindedness which the academic community had imparted to it. The liturgical churches, whether Lutheran or Episcopalian, fail to help the main body of Christianity in America because they set up barriers to fellowship, more formidable than is necessary to guard their peculiar treasures of faith and tradition. Thus they retain as a peculiar possession what should be flowing into the whole body of the church.

Our problem would not of course be solved by merely imitating their forms. Already that is producing in some non-liturgical churches theatrical versions of a liturgy and forms in which a sentimental aestheticism is more obvious than a Biblically inspired common worship.

The Christian faith in America faces many perplexing problems in expressing itself adequately amidst the confusions of modern culture and civiliza-

tion. The problem which was illumined by this Easter service may not be the most primary. But it is certainly important. Ought there not be in America some real movement for the reconsideration of the relation of faith to worship and of worship to forms? Are not the experiences of our chaplains in the army, proof of the same void which this Easter service revealed?

Report on World Council

CHARLES P. TAFT

The World Council of Churches opened in Geneva the evening of February 20th, as the International Missionary Council closed its first postwar meeting. This first meeting was a colorful and moving ecumenical service held in the famous Cathedral of St. Pierre, before a throng that packed every corner of the historic church. The representatives of 200,000,000 Protestant and Orthodox Christians of more than 30 nations were led in prayer for unity by the Archbishop of Canterbury, who pointed out that the provisional committee was the working part of the World Council, and compared it to the works, rather than the face, of a fine watch—its relations intricate, delicate and yet harmonious in operation. Messages of power and hope were given by leaders from three war-torn lands.

Dr. Chester Miao, general secretary of the National Christian Council of China, called for more good missionaries to help Chinese Christians, under the leadership of the generalissimo, to meet their great postwar opportunities.

Bishop Berggrav, hero of Norway's resistance, disclaimed a hero's crown and called the church "the only fire that could heat the cold iron of men's souls for the task of reconstruction."

Pastor Martin Niemoeller recalled with gratitude the prayers from every corner of the world for his safety in the concentration camp. He recorded the discovery by German Christians, as the mist of false propaganda was driven from their country, that sin was real and that their only choice was despair and death, or repentance and the strength of the Christian Church. German Christians will make the Christian choice and go forward from sin and failure like the Apostle Paul.

The reports to the meeting, showing the co-operation of more than 90 commissions in 31 countries, each with its own traditions and problems and plans, were approved for close co-ordination with the International Missionary Council, the Bible societies, the World's Sunday School Association and the World Alliance for International Friendship Through the Churches.

Reports were given of the extraordinary chaplaincy service to prisoners of war in co-operation with war prisoners' aid of the YMCA and the out-

standing work with Christian refugees from all lands. The Christian press and information service reached many otherwise isolated churches during the years of war, as was emphasized by Pastor Niemoeller of Germany and Dr. Marc Boegner of France.

To reach Dr. Chester Miao this monthly bulletin for six years traveled regularly through Germany and Russia into occupied China and was his only regular contact with Christians outside.

The members of the conference inspected the new headquarters building in Geneva, recently purchased and splendidly equipped. They noted with special interest that the staff of the department of reconstruction and interchurch aid, headed by Dr. Hutchinson Cockburn, former moderator of the Church of Scotland, occupied part of the building. To this staff the churches of the United States, Britain, Sweden and Holland have contributed their best men who review and co-ordinate for the benefit of both the receiving and giving countries, all appeals

from the distressed churches of the nations.

Before the first meeting of the world assembly, which is to be held August 24-September 4, 1948, steps will be taken to secure the full adherence of those church bodies which have not yet acted, especially a small number of larger communicants. The Southern Baptist convention is the only major group in the United States declining membership.

Operations were set up for a youth department which will at once begin preparations for a great youth conference in the summer of 1947.

Bishop Berggrav, decidedly the most colorful figure in the conference, summed up the spirit so evident in the meeting: "The conference brought true reports that the war has strengthened the convictions of all churches in their own confessions of faith, but that is not a sign of disunity or weakness. It is a sign of strength, for the spirit of Christ is common to all confessions and the spirit of Christ is driving us all together in fellowship.

The World Church: News and Notes

Canadian Girls to Serve As Backwoods Ministers

Like the old saddlebag preachers of a century ago, 23 girls now in training in United Church colleges are to go out this summer into Canadian frontier territory to do the work of ministers. They will travel on horseback, on bicycles, in buggies, and a few of them in old motor cars.

Six are taking the theology course and hope before long to be ordained ministers. The United Church, which is the only large Protestant body in Canada to admit women to the ministry, now has about a dozen of them working on fields scattered throughout the Dominion.

"We used a few girls in this summer activity and we found that they did splendid work," said the Rev. M. C. Macdonald of the home mission department.

"The girls will be on fields in the prairie provinces, British Columbia, Alberta and Ontario, and possibly the maritimes," he said. "They will have from two to eight preaching points on their charges. Most of them will preach three times a Sunday."

The girl preachers will organize and conduct Sunday schools, look after vacation camps and schools, do pastoral visitation and conduct funerals.

On many of their fields there are no churches. They will use halls or schoolhouses for their Sunday services. Occasionally the missions superintendent will call on them and conduct a communion service.

As the charges they service are not likely to pay the girls much salary, the home missions board has provided a "pool" from which these student preachers will be paid \$16 a week, plus board and travel.

A new plan has been inaugurated by which this stipend will be increased by a dollar a week for the third, fourth and fifth year served. The girls are paid the same as the male student supply preachers. (RNS)

Reformed Bishop Fears For Hungarian Churches

Current church-state relations in Hungary were described by Bishop Ladislaus Ravasz, president of the General Synod of the Hungarian Reformed Church, as reminiscent of "the sultry atmosphere that prevails before a storm."

Warning of increasing tension between Communist elements and church leadership, Bishop Ravasz pointed to agitation in the leftist press on the church school system, which, he said, has been brought to a head by a reported plot of Roman Catholic students to blow up Russian war monuments in Budapest.

The Reformed Church leader disclosed that anti-church feeling has spread throughout the provinces, resulting in such incidents as the expulsion of six Reformed pastors from their parishes by mobs carrying out so-called popular justice. He said several pastors have been arrested for statements made in the pulpit.

Meanwhile church administration continues to be "paralyzed," Dr. Ravasz said, by the failure of Professor Laszlo Pap, acting Ecumenical Secretary for Hungary, to obtain permission to visit headquarters of the World Council of Churches in Geneva. He declared that even the intervention of President Zoltan Tildy, a Reformed minister, and Prime Minister Ferenc Nagy, Chief Curator in the Reformed Church, has not succeeded in obtaining the desired permission. (RNS)

Church Aid Asked in Emigration of Refugees

The World Council of Churches has asked churches in overseas countries to help secure permission for certain classes of refugees now in Germany to emigrate, it was disclosed in a statement issued by the Council's secretariate from Geneva.

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The statement was issued after discussions with the Czechoslovak Church, largest Czech Protestant body, which had protested against a resolution adopted by the Provisional Committee of the World Council of Churches last February objecting to methods used in the compulsory transfer of Germans from Allied occupation zones.

The Council's appeal to overseas churches, the statement pointed out, was made as an effort toward solving the problem of transferred populations. Meanwhile, it added, Czech churches have been invited to nominate a representative on the World Council's Ecumenical Refugee Commission, which will continue to study the problem of population transfers.

The statement said the Council had discussed the matter of population transfers with Professor Frank Hnik of the John Hus Faculty in Prague, who explained why the Czechoslovak Church is convinced the German minority problem in his country can be solved only by deporting most of the remaining Germans.

"However" the statement declared, "Professor Hnik added that the Czechoslovak Church, as well as other Czech churches, requested the government to ensure that the transfers be carried out in a humane manner, and it has been decided to spread the transfers over a period of eighteen months." (RNS)

Woman "Minister" Resigns; Church of England Anomaly Ends

The irregularity caused by the "ordination" of a Chinese woman by Anglican Bishop R. O. Hall of Hong Kong nearly two years ago has been remedied, according to information received by Dr. Geoffrey

Francis Fisher, Archbishop of Canterbury. Under Church of England canons, a woman cannot become a minister.

Dr. Fisher reported receipt of a resolution recently adopted by the House of Bishops of the Holy Catholic Church in China (Anglican) which condemned the action of the Bishop of Hong Kong in ordaining Miss Lei Tim Oi, a deaconess, to the priesthood and announcing that Miss Lei has now resigned. The resolution requested that the bishop accept the resignation.

Dr. Fisher was informed that the Bishop of Hong Kong has since acceded to the wishes of his fellow-bishops and hence the anomaly of a woman minister in the Church of England no longer exists. (RNS)

Hungarian Communists Demand Resignation Of Priest in Cabinet

Communist newspapers throughout Hungary are demanding the resignation of Father Istvan Balogh, Roman Catholic priest who is Undersecretary of State in the Hungarian Cabinet. The priest was denounced as a "reactionary" and an "agent" of Joseph Cardinal Mindszenty, Archbishop of Esztergom, who has frequently censured the regime.

"Father Balogh should resign from the Cabinet because a democratic government cannot tolerate an agent of Cardinal Mindszenty," *Szabadsag* (Freedom), Communist newspaper declared.

The attack on Father Balogh was believed caused by a recent speech in which the priest was quoted as protesting methods used by armed mobs in ejecting provincial governments and establishing their own regimes.

Father Balogh also was said to have reminded the Budapest government of its promise to guarantee means for the support of Catholic churches and seminaries, and to have warned against indiscriminate discharge of public officials for political reasons.

The Communist campaign against Father Balogh has tended to clarify the position of the priest who previously had been criticized by some as an agent of the Communists because of his skill as a "trouble shooter" in disputes between Christian and leftist political groups. (RNS)

Thanks!

We are grateful to our many hundreds of readers who have sent us names of prospective subscribers. Being unable to acknowledge their thoughtfulness personally, we avail ourselves of this method of thanking them.

Authors in This Issue

W. Von Eckardt has recently returned from Germany where he made a special investigation of the German anti-Nazi underground as a member of a United States Army intelligence unit.

Charles P. Taft, recently elected President of the National Social Welfare Assembly, was one of the American delegates to the World Council of Churches. His report in this issue supplements our previous reports on the conference.

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